دروس اللغة العربية

Lessons of the Arabic Language

لِغَيْرِ النَّاطِقِينَ بِهَا

For Non-Native Speakers

الْجُزْءُ الثَّالِثُ

Book 3

الدكتور ف. عبد الرحيم

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Annotated Solutions

Lesson 28

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2020-09-12	1	Javid Sheikh	Added vocabulary and revision table. Changed cover page.
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Note:
Translations of the Qur'anic ayahs given in this lesson are based on the literal translation of the Arabic words to help promote an understanding of the Holy Qur'an in its original language. For the mainstream translation of the ayahs, please consult the Qur'an translations offered by Saheeh International and others.

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(٢٨) اَلدَّرْسُ الثَّامِنُ وَالْعِشْرُونَ

The Twenty Eighth Lesson

[قَدِمْتَ]

حَامِدٌ : قُدُوماً مُبَارَكاً يَاأُسْتَاذُ. مَتَى قَدِمْتَ مِنَ السَّفَرِ؟

- Hamid : May your arrival be blessed, O'teacher. When did you arrive from the travel?

اَلْمُدَرِّسُ : بَارَكَ اللهُ فِيكَ. قَدِمْتُ الْبَارِحَةَ... يَاحَمْزَةُ أَغْلِقِ الْبَابَ إِغْلَاقاً وَخَفِّفْ سُرْعَةَ الْمِرْوَحَةِ.

- The Teacher : May Allah bless you. I arrived last night ... O'Hamza, close the door shut and reduce the speed of the fan.

حَمْزَةُ : أَتَكْفِي هَذِهِ السُّرْعَةُ؟

- H : Is this speed sufficient?

اَلْمُدَرِّسُ : لَا، لَقَدْ خَفَّفْتَهَا كُلَّ التَّخْفِيفِ. أَرَدْتُ أَنْ تُخَفِّفَهَا بَعْضَ التَّخْفِيفِ. زِدْهَا زِيَادَةً طَفِيفَةً... لَقَدْ قَرَأْتُ الدَّرْسَ الْجَدِيدَ قِرَاءَتَيْنِ يَوْمَ الْأَرْبِعَاءِ. اِهْتَمَمْتُ فِي الْقِرَاءَةِ الْأُولَى بِالْإِعْرَابِ، وَفِي أَثْنَاءِ الْقِرَاءَةِ الثَّانِيَةِ شَرَحْتُ لَكُمُ الْمُفْرَدَاتِ الْجَدِيدَةَ شَرْحاً وَجِيزاً. وَقَبْلَ أَنْ أَشْرَحَ لَكُمُ الدَّرْسَ شَرْحاً مُفَصَّلاً أُرِيدُ أَنْ أَسْمَعَ مِنْكُمُ الْآيَاتِ الْوَارِدَةَ فِي هَذَا الدَّرْسِ، فَهَاتُوهَا.

- JJ : No, you reduced it to the lowest. I wanted that you reduce it a little (reduction). Increase it slightly (slight increase). I have read the new lesson twice on Wednesday. I devoted my time in the first reading with the grammatical analysis and in the second reading I explained to you the new words with brief explanation. And before I explain the lesson to you in detail (full explanation), I want to listen from you the ayahs mentioned in this lesson. So bring them.

حَامِدٌ : ﴿وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكْلِيماً﴾ [النِّسَاءُ/ ١٦٤].

- H : 'And Allah spoke to Musa directly'.

حَمْزَةُ : ﴿وَرَتِّلِ ٱلْقُرْآنَ تَرْتِيلاً﴾ [اَلْمُزَّمِّلُ/ ٤].

- Hamza : 'And recite the Qur'an in clear recitation'.

عَلِيٌّ : ﴿إِنَّ ٱللَّهَ وَمَلَـٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّ، يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيماً﴾ [اَلْأَحْزَابُ/ ٥٦].

- Ali : 'Surely, Allah and His angels pray (send blessings) upon the Prophet, O'you who believe pray upon him and send blessings to him'.

أُسَامَةُ : ﴿فَلْيَنظُرِ ٱلْإِنسَـٰنُ إِلَىٰ طَعَامِهِۦٓ. أَنَّا صَبَبْنَا ٱلْمَآءَ صَبًّا. ثُمَّ شَقَقْنَا ٱلْأَرْضَ شَقًّا﴾ [عَبَسَ/ ٢٤-٢٦].

- Osama : 'So the man should look at his food. Truly, we poured the water in abundance. Then we split open the earth wide'.

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ٱلْحَارِثُ : ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ آمَنُوا ٱتَّقُوا ٱللَّهَ وَقُولُوا قَوْلًا سَدِيدًا . يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ، وَمَنْ يُطِعِ ٱللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾ [ٱلْأَحْزَابُ/ ٧٠-٧١] .

- Al-Haris : 'O' you who believe, fear Allah and speak the straightforward speech. He (Allah) will correct for you your deeds, and forgive for you your sins, and whoever obeys Allah and His Messenger, so surely he has acheived a great success.'

حَامِدٌ : ﴿ٱلزَّانِيَةُ وَٱلزَّانِي فَٱجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ﴾ [ٱلنُّورُ/ ٣] .

- H: 'The fornicating woman and fornicating man, flog each one from them (2) one hundred floggings.'

أُسَامَةُ : ﴿وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَاهِلِيَّةِ الْأُولَى . . . ﴾ [ٱلْأَحْزَابُ/ ٣٣] .

- O : 'And do not adorn or display yourself like adornment of the days of earlier ignorance.

ٱلْمُدَرِّسُ : يَاأَحْمَدُ .

- JJ : O'Ahmad.

[أَلُبُّ] (لَبَّ - يَلُبُّ - لَبًّا) لَبَّانِ ← لَبَّيْنِ + كَ = لَبَّيْكَ

أَحْمَدُ : لَبَّيْكَ يَاأُسْتَاذُ .

- Ahmad : I am at your service (time after time) O'teacher.

ٱلْمُدَرِّسُ : أَتَجْلِسُ فِي الْفَصْلِ هَذَا الْجُلُوسَ؟ اِجْلِسْ جِلْسَةَ طَالِبِ عِلْمٍ .

- JJ : Are you sitting in the classroom properly? 'Sit like a student sits.

أَحْمَدُ : سَمْعًا وَطَاعَةً .

[أَسْمَعُ]

- A : I hear and obey.

ٱلْمُدَرِّسُ : ٱلْآنَ أُمْلِي عَلَيْكُمْ كَلِمَاتٍ مِنَ الدَّرْسِ إِمْلَاءً . فَاكْتُبُوا .

- JJ : Now, I will dictate a dictation to all of you from this lesson. So write.

أُسَامَةُ : مَهْلًا يَاأُسْتَاذُ . لَمَّا نَسْتَعِدَّ .

- O : Slowly please O'teacher. We are not ready yet.

[اِمْهَلْ]
(مَهَلَ - يَمْهَلُ)

كُلَّ - بَعْضَ - هَذَا - مِائَةَ or مِئَةَ

نَابَ عَنِ الْمَصْدَرِ

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1- Answer the following questions :

١ - أَجِبْ عَنِ الْأَسْئِلَةِ الْآتِيَـــةِ :

(١) مَتَى قَدِمَ الْمُدَرِّسُ مِنَ السَّفَرِ؟

(٢) كَمْ قِرَاءَةً قَرَأَ الْمُدَرِّسُ الدَّرْسَ؟

(٣) مَنِ الَّذِي نَبَّهَهُ الْمُدَرِّسُ لِلْجُلُوسِ مُنَاسِباً؟

See next page

2- In this lesson examples of the absolute object were mentioned

٢ - وَرَدَ فِي هَذَا الدَّرْسِ أَمْثِلَةٌ لِلْمَفْعُولِ الْمُطْلَقِ .

❊ The absolute object : A verbal noun mentioned after a verb from its word for emphasizing its meaning, or to state the number of times (action took place), or to state its kind, or it may be the deputy of its verb.

❊ الْمَفْعُولُ الْمُطْلَقُ : مَصْدَرٌ يُذْكَرُ بَعْدَ فِعْلٍ مِنْ لَفْظِهِ تَأْكِيداً لِمَعْنَاهُ، أَوْ بَيَاناً لِعَدَدِهِ، أَوْ بَيَاناً لِنَوْعِهِ، وَقَدْ يَكُونُ نَائِباً عَنْ فِعْلِهِ .

Emphasis

- فَالْأَوَّلُ، نَحْوَ : ﴿وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيماً﴾ .
- So the first one, e.g.: 'Allah spoke to Musa directly'.

hits

- وَالثَّانِي، نَحْوَ : ضَرَبَنِي الْوَلَدُ ضَرَبَاتٍ . طُبِعَ الْكِتَابُ طَبْعَتَيْنِ .
- And the second, e.g.: The boy hit me many times. The book was printed twice.

- وَالثَّالِثُ، نَحْوَ: حَفِظْتُ الْقُرْآنَ حِفْظاً جَيِّداً . قَرَأَ أَحْمَدُ الدَّرْسَ قِرَاءَةً فَاهِمٍ .
- And the third, e.g.: I memorized the Qur'an a good memorization. Ahmad read the lesson (with) understanding recitation.

- وَالرَّابِعُ، نَحْوَ : مَهْلاً . (يُقَالُ لَهُ: الْمَصْدَرُ النَّائِبُ عَنْ فِعْلِهِ) فَـ(مَهْلاً) نَابَ عَنْ فِعْلِهِ: (اِمْهَلْ) .
- And the fourth, e.g.: Slowly.. (it is said for it: the verbal noun is a deputy of its verb). So, (slowly) deputized its verb (slow down).

بَعْضُوا

- قَدْ يَنُوبُ عَنِ الْمَصْدَرِ مَا يَدُلُّ عَلَيْهِ، فَيُعْطَى حُكْمَهُ فِي كَوْنِهِ مَنْصُوباً عَلَى أَنَّهُ مَفْعُولٌ مُطْلَقٌ، مِنْهَا :
- That which points to it (verbal noun) may deputize the verbal noun. It is given its ruling in its becoming accusative because it is an absolute object. Among them:

(١) كُلٌّ وَبَعْضٌ وَأَيٌّ مُضَافَةً إِلَى الْمَصْدَرِ نَحْوَ :

1) 'All' and 'some' and 'which' are mudaf to the verbal noun, e.g.:

a) آخَذَنِي الْمُدِيرُ بَعْضَ الْمُؤَاخَذَةِ .

a) The principal censured me (with) some punishment.

b) أَعْرِفُهُ كُلَّ الْمَعْرِفَـــةِ .

b) I know all about him (all knowledge of it) (Lit: I know him the complete knowledge).

c) ﴿ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴾ . أَيَّ نَوْمٍ تَنَامُ؟

مَصْدَرُ الْمِيمِي

c) 'And the ones who oppress will find which return will they return'. Which sleep did you sleep?

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١ - أَجِبْ عَنِ الْأَسْئِلَةِ الْآتِيَـــةِ : Answer the following questions :

(١) مَتَى قَدِمَ الْمُدَرِّسُ مِنَ السَّفَرِ؟

(٢) كَمْ قِرَاءَةً قَرَأَ الْمُدَرِّسُ الدَّرْسَ؟

(٣) مَنِ الَّذِي نَبَّهَهُ الْمُدَرِّسُ لِلْجُلُوسِ مُنَاسِباً؟

1, When did the teacher arrive from the travel ?

١. قَدِمَ الْمُدَرِّسُ الْبَارِحَةَ

The teacher arrived last night.

2, How many readings of the lesson teacher read ?

2. قَرَأَ الْمُدَرِّسُ الدَّرْسَ قِرَاءَتَيْنِ

The teacher read the lesson two readings (twice).

3, Who is the one the teacher had to warn about sitting appropiately in the class.

3. أَحْمَدُ الَّذِي نَبَّهَهُ الْمُدَرِّسُ لِلْجُلُوسِ جُلُوسًا مُنَاسِبًا

It is Ahmad who the teacher warned about sitting appropriately in the class.

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2) Its number, e.g.: I visited him three times (three visits) I beat him twenty times (twenty beatings)

(٢) عَدَدُهُ، نَحْوَ: زُرْتُهُ ثَلَاثَ زِيَارَاتٍ. ضَرَبْتُهُ عِشْرِينَ ضَرْبَةً.

3) Its adjective, e.g.: I understood the lesson well. (i.e., good understanding).

(٣) صِفَتُهُ، نَحْوَ: فَهِمْتُ الدَّرْسَ جَيِّداً. (أَيْ: فَهْماً جَيِّداً).

4) Noun of the verbal noun, e.g.: I spoke the speech.

(٤) اِسْمُ الْمَصْدَرِ، نَحْوَ: كَلَّمْتُ كَلَاماً. (اِسْمُ الْمَصْدَرِ اِسْمٌ يَدُلُّ عَلَى مَا يَدُلُّ عَلَيْهِ الْمَصْدَرُ، وَلَكِنْ حُرُوفُهُ أَقَلُّ مِنْهُ. فَالتَّوَضُّؤُ مَصْدَرٌ وَالْوُضُوءُ اِسْمُ مَصْدَرٍ، وَالتَّقْبِيلُ مَصْدَرٌ، وَالْقُبْلَةُ اِسْمُ مَصْدَرٍ).

(The noun of the verbal noun is a noun that points to what is indicated by the verbal noun, but its letters are less (fewer) than it (verbal noun). So, التَّوَضُّؤُ is a verbal noun and اَلْوُضُوءُ is a noun of verbal noun, and التَّقْبِيلُ is a verbal noun and اَلْقُبْلَةُ is a noun of verbal noun).

5) Verbal noun meets it in the derivation (related in the roots), e.g.: 'Devote yourself to Him in full devotion'. (a.k.a. Cognate verbal noun)

(٥) مَصْدَرٌ يُلَاقِيهِ فِي الْاِشْتِقَاقِ، نَحْوَ: ﴿وَتَبَتَّلْ إِلَيْهِ تَبْتِيلاً﴾ [اَلْمُزَّمِّلُ/٨].

6) Demonstrative Noun, e.g.: Are you receiving me with this reception?

(٦) اِسْمُ الْإِشَارَةِ، نَحْوَ: أَتَسْتَقْبِلُنِي هَذَا الْاِسْتِقْبَالَ؟

7) Its pronoun returns to it, e.g.: I worked very hard, no one worked hard except me.

(٧) ضَمِيرُهُ الْعَائِدُ إِلَيْهِ، نَحْوَ: اِجْتَهَدْتُ اجْتِهَاداً لَمْ يَجْتَهِدْهُ غَيْرِي.

8) Its synonym: I lived a happy life.

(٨) مُرَادِفُهُ: عِشْتُ حَيَاةً سَعِيدَةً.

It is permissible to drop the agent (verb) of the absolute object the one pointing to the type and the number, e.g.: A blessed arrival, i.e., Your arrival is blessed.

يَجُوزُ حَذْفُ عَامِلِ الْمَفْعُولِ الْمُطْلَقِ الدَّالِّ عَلَى النَّوْعِ وَالْعَدَدِ، نَحْوَ: قُدُوماً مُبَارَكاً أَيْ: قَدِمْتَ قُدُوماً مُبَارَكاً.

3- Extract from the lesson examples of the absolute object, and what is the deputy verbal noun and mention its type in every one of them:

٣ - اِسْتَخْرِجْ مِنَ الدَّرْسِ أَمْثِلَةَ الْمَفْعُولِ الْمُطْلَقِ، وَمَا نَابَ عَنِ الْمَصْدَرِ، وَاذْكُرْ نَوْعَهُ فِي كُلٍّ مِنْهَا.

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4- Specify the absolute object in the following, and mention its type:

٤ - عَيِّنِ الْمَفْعُولَ الْمُطْلَقَ فِيمَا يَأْتِي، وَاذْكُرْ نَوْعَهُ:

1) O'you who believe, remember Allah in abundance (a lot).

(١) ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللهَ ذِكْراً كَثِيراً﴾ (اَلْأَحْزَابُ ٤١). لِبَيَانِ النَّوْعِ

2) The student asked me a question of a grammarian, so I answered him the answer of a commentarian.

(٢) سَأَلَنِي الطَّالِبُ سُؤَالَ النَّحَوِيِّينَ، فَأَجَبْتُهُ إِجَابَةَ الْمُفَسِّرِينَ. لِبَيَانِ النَّوْعِ

3) And Allah has caused you to grow from the earth a progressive growth. Then He will send you back in it, and extract you again (another) extraction.

(٣) ﴿وَاللهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتاً. ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجاً﴾ (نُوحٌ ١٧). لِتَأْكِيدِ الْمَعْنَى لِتَأْكِيدِ الْمَعْنَى

الْمَفْعُولُ الْمُطْلَقُ | نَابَ عَنِ الْمَصْدَرِ

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٣ -

نَوعُ الْمَصْدَرِ (type of the absolute object)	مَا نَابَ عَنِ الْمَصْدَرِ (what represents (is deputy of) the absolute object)	الْمَفْعُولُ الْمُطْلَقُ (the absolute object)
1. T (لِبَيَانِ النَّوعِ)		قَدُومًا مُبَارَكًا
1. E (لِتَأْكِيدِ الْمَعْنَى)		إِغْلَاقًا
2. a (مُضَافَةٌ إِلَى الْمَصْدَرِ)	كُلَّ التَّخْفِيفِ	
2. a (مُضَافَةٌ إِلَى الْمَصْدَرِ)	بَعْضَ التَّخْفِيفِ	
1. T (لِبَيَانِ النَّوعِ)		زِيَادَةً طَفِيفَةً
1. N (لِبَيَانِ الْعَدَدِ)		قَرَأْتُ الدَّرْسَ الْجَدِيدَ قِرَاءَتَيْنِ
1. T (لِبَيَانِ النَّوعِ)		شَرْحًا وَجِيزًا
1. T (لِبَيَانِ النَّوعِ)		شَرْحًا مُفَصَّلًا
1. E (لِتَأْكِيدِ الْمَعْنَى)		تَكْلِيمًا
1. E (لِتَأْكِيدِ الْمَعْنَى)		تَرْتِيلًا
1. E (لِتَأْكِيدِ الْمَعْنَى)		تَسْلِيمًا
1. E (لِتَأْكِيدِ الْمَعْنَى)		صَبًّا
1. E (لِتَأْكِيدِ الْمَعْنَى)		شَقًّا
1. T (لِبَيَانِ النَّوعِ)		قَوْلًا سَدِيدًا
1. T (لِبَيَانِ النَّوعِ)		فَوْزًا عَظِيمًا
1. T (لِبَيَانِ النَّوعِ)		تَبَرُّجَ الْجَاهِلِيَّةِ
2. b (عَدَدُهُ)	مِائَةَ جَلْدَةٍ	
2. f (اسْمُ الْإِشَارَةِ)	هَذَا الْجُلُوسَ	
1. T (لِبَيَانِ النَّوعِ)		جِلْسَةَ طَالِبِ عِلْمٍ
1. S (النَّائِبُ عَنْ فِعْلِهِ)		سَمْعًا وَطَاعَةً
1. E (لِتَأْكِيدِ الْمَعْنَى)		إِمْلَاءً
1. S (النَّائِبُ عَنْ فِعْلِهِ)		مَهْلًا

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4) 'And you eat (consume) the inheritance devouring indiscriminately. And you love wealth (with) love too much'.

(٤) ﴿وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا . وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا﴾ (الْفَجْر ١٩-٢٠). لِبَيَانِ النَّوْعِ لِبَيَانِ النَّوْعِ

5) I prostrated two prostrations.

(٥) سَجَدْتُ سَجْدَتَيْنِ. لِبَيَانِ الْعَدَدِ

6) 'Then indeed I spoke to them publicly and I confided to them secretly.'

(٦) ﴿ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ، وَأَسْرَرْتُ لَهُمْ إِسْرَارًا﴾ (نُوح ٩). لِتَأْكِيدِ الْمَعْنَى

7) The poet said: ⓐ Have patience in the field (at the time) of death with patience. ⓑ To obtain a life forever (immortality) is not possible.

(٧) قَالَ الشَّاعِرُ: [اِصْبِرْ] الْمَصْدَرُ النَّائِبُ عَنْ فِعْلِهِ

ⓐ فَصَبْرًا فِي مَجَالِ الْمَوْتِ صَبْرًا ⓑ فَمَا نَيْلُ الْخُلُودِ بِمُسْتَطَاعِ

8) May you perform an accepted Hajj pilgrimage.

(٨) حَجًّا مَبْرُورًا. [تَحُجُّ]

9) The imam recited a beautiful recitation.

(٩) تَلَا الْإِمَامُ تِلَاوَةً جَمِيلَةً. لِبَيَانِ النَّوْعِ

5- Specify the deputy of the verbal noun in the following:

٥ - عَيِّنِ النَّائِبَ عَنِ الْمَصْدَرِ فِيمَا يَأْتِي:

1) In the hadith: When you stand for your salat, say the prayer of the one who is saying farewell. (Ahmad and son of Majah narrated it).

(١) فِي الْحَدِيثِ: «إِذَا قُمْتَ فِي صَلَاتِكَ/فَصَلِّ صَلَاةَ مُوَدِّعٍ». (رَوَاهُ أَحْمَدُ وَابْنُ مَاجَةَ).

2) 'So do not incline completely (towards one).'

(٢) ﴿فَلَا تَمِيلُوا كُلَّ الْمَيْلِ . . .﴾ [النِّسَاء/١٢٩].

3) This reciter recites a recitation like no other can recite it other than him.

(٣) يَتْلُو هَذَا الْقَارِئُ تِلَاوَةً لَا يَتْلُوهَا غَيْرُهُ. هَذَا الضَّمِيرُ يَدُلُّ عَلَى الْمَصْدَرِ

4) Which writing are you writing?

(٤) أَيَّ كِتَابَةٍ تَكْتُبُ؟

5) 'We narrate (reveal) upon you the best of the narration ...'

(٥) ﴿نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ . . .﴾ [يُوسُف/٣].

6) 'And remember the name of your Lord and devote (yourself) to him with devotion.'

(٦) ﴿وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا﴾ [الْمُزَّمِّل/٨]. F II F V

7) I performed twenty pilgrimages.

(٧) حَجَجْتُ عِشْرِينَ حَجَّةً.

8) Do you do this type of dealing with your brother?

(٨) أَتُعَامِلُ أَخَاكَ هَذِهِ الْمُعَامَلَةَ؟

9) The poet said:

(٩) قَالَ الشَّاعِرُ: قَدْ + مُضَارِعٌ = May

وَقَدْ يَجْمَعُ اللهُ الشَّتِيتَيْنِ بَعْدَ مَا ... يَظُنَّانِ كُلَّ الظَّنِّ أَنْ لَا تَلَاقِيَا

And Allah may bring together the two who have been separated ... They think their complete thoughts that they two will never meet.

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٦ - أَكْمِلْ هَذِهِ الْجُمْلَةَ (سَجَدْتُ) بِمَفْعُولٍ مُطْلَقٍ يَدُلُّ عَلَى الْعَدَدِ/ النَّوعِ/ التَّأْكِيدِ.

6- Complete the following sentence (I prostrated ....) with absolute object pointing towards the number / the kind / the emphasis.

(١) سَجَدْتُ سَجْدَتَيْنِ.

1, I prostrated two prostrations.

(٢) سَجَدْتُ سُجُودَ خَاشِعٍ.

2, I prostrated prostrations of humbleness.

(٣) سَجَدْتُ سُجُوداً.

3, I prostrated a prostration.

٧ - هَاتِ مِثَالاً لِكُلِّ مَا يَنُوبُ عَنِ الْمَصْدَرِ الْوَاقِعِ مَفْعُولاً مُطْلَقاً.

7- Bring all examples of that which deputize the verbal noun occurring as an absolute object.

(١) عَاتَبْتُهُ بَعْضَ الْعِتَابِ.

1, I admonished him for some admonitions.

(٢) فَهِمْتُ الْمَسْأَلَةَ كُلَّ الْفَهْمِ.

2, I understood the issue (with) the complete understanding.

(٣) أَيَّ قِرَاءَةٍ تَقْرَأُ ؟

3, Which reading are you reading ?

(٤) اِعْتَمَرْتُ عِشْرِينَ عُمْرَةً. (اَلْعَدَدُ).

4, I performed twenty Umrahs.

(٥) حَفِظْتُ الدَّرْسَ جَيِّداً. [حِفْظًا]

5, I memorized the lesson well.

(٦) قَبَّلْتُ الطِّفْلَ قُبْلَةً. (اِسْمُ الْمَصْدَرِ).

6, I kissed the child a kiss.

(٧) أَتُكْرِمُنِي هَذَا الْإِكْرَامَ ؟ (اِسْمُ الْإِشَارَةِ).

7, Are you honouring me with this honour?

(٨) يَحْفَظُ هَذَا الطَّالِبُ الدَّرْسَ حِفْظاً لَا يَحْفَظُهُ غَيْرُهُ. (الضَّمِيرُ).

8, This student memorizes the lesson like no one else memorized it.

(٩) اِشْتَرَيْتُ السَّاعَةَ شِرَاءً. (مَصْدَرٌ يُلَاقِيهِ فِي الْاِشْتِقَاقِ).

9, I purchased the watch on a sale.

(١٠) عِشْتُ حَيَاةً سَعِيدَةً. (الْمُرَادِفُ).

[عِيشَةً]

10, I lived a happy life.

٨ - هَاتِ ثَلَاثَةَ أَمْثِلَةٍ لِلْمَصْدَرِ النَّائِبِ عَنْ فِعْلِهِ.

8- Bring three examples of the verbal noun as deputy for the verb.

١. مَهْلًا يَا رَجُلُ [اِمْهَلْ]

1, Slowly O'man

٢. مَعْذِرَةً يَا أَخِي [أَعْذِرُكَ]

2, Sorry O'my brother.

٣. شُكْرًا يَا أُسْتَاذُ [أَشْكُرُكَ]

3, Thank you O'teacher

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9- (I beat him one beating) (one beating is an example of (masdar al-marrah). And masdar al-marrah is what is mentioned to indicate the number of times action was performed.

٩ - (ضَرَبْتُهُ ضَرْبَةً) . (ضَرْبَةٌ) مِثَالٌ لِـ(مَصْدَرِ الْمَرَّةِ) . وَمَصْدَرُ الْمَرَّةِ: هُوَ مَا يُذْكَرُ لِبَيَانِ عَدَدِ الْفِعْلِ . وَيُبْنَى مِنَ الْفِعلِ الثُّلَاثِيِّ الْمُجَرَّدِ عَلَى وَزْنِ (فَعْلَةٌ) بِفَتْحِ الْفَاءِ وَسُكُونِ الْعَيْنِ، نَحْوَ: ضَرَبْتُهُ ضَرْبَةً، وضَرْبَتَيْنِ، وَضَرَبَاتٍ وَتُلْحَقُ التَّاءُ بِمَصْدَرِ الْفِعْلِ غَيْرِ الثُّلَاثِيِّ الْمُجَرَّدِ، نَحْوَ: كَبَّرَ تَكْبِيرَةً، نُكَبِّرُ أَرْبَعَ تَكْبِيرَاتٍ فِي الصَّلَاةِ عَلَى الْمَيِّتِ.

And it is built from the pure 3-letter verb on the pattern of (فَعْلَةٌ) with fatah on the 'fa' and sukun on the 'ain', e.g., I beat him a beating, two beatings, and beatings and is joined with the 'ta' of the verbal noun of non-talathi verb, e.g.: to magnify magnification, we magnify (Allah) by saying four takbiras (Allahu Akbar) in the prayer for the deceased.

And when the construction of the original verbal noun is with the 'ta', that which denotes the number is mentioned after it. e.g.: His mercy is the one mercy (one time). I stood one time (one standing). I translated the book one time/one translation.

وَإِذَا كَانَ بِنَاءُ الْمَصْدَرِ الْأَصْلِيِّ بِالتَّاءِ ذُكِرَ بَعْدَهُ مَا يَدُلُّ عَلَى الْعَدَدِ، نَحْوَ: رَحِمْتُهُ رَحْمَةً وَاحِدَةً. أَقَمْتُ إِقَامَةً وَاحِدَةً. تَرْجَمْتُ الْكِتَابَ تَرْجَمَةً وَاحِدَةً.

❊ صُغْ مَصْدَرَ الْمَرَّةِ مِنَ الْأَفْعَالِ الْآتِيَةِ : وَقَفَ. أَكَلَ. جَلَسَ. سَلَّمَ.

❊ Make masdar-al-marrah from the following verbs :

وَقْفَةٌ	أَكْلَةٌ	جَلْسَةٌ	تَسْلِيمَةٌ
Pause/stop	Eating	sitting	Greetings

10- (sit a sitting of a student)

١٠ - (اِجْلِسْ جِلْسَةَ طَالِبِ عِلْمٍ) . (جِلْسَةٌ) مِثَالٌ لِـ(مَصْدَرِ الْهَيْئَةِ) .

(جِلْسَةٌ) is an example of (the verbal noun of manner)

مَصْدَرُ الْهَيْئَةِ : مَا يُذْكَرُ لِلدَّلَالَةِ عَلَى هَيْئَةِ الْفِعْلِ وَصِفَتِهِ، وَيُصَاغُ عَلَى وَزْنِ (فِعْلَةٍ) بِكَسْرٍ فَسُكُونٍ، نَحْوَ: جِلْسَةٌ مِنْ جَلَسَ.

The verbal noun of manner: That which is mentioned for pointing to the manner/mode of the verb (action) and its quality, and it is formed on the pattern of (فِعْلَةٌ) with kasrah and/then sukun, e.g.: The manner of sitting from 'He sat'.

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- فِي التَّنْزِيلِ : ﴿فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ، فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ﴾ [الْقَارِعَة/ ٦-٧] .

- In the Quran: 'As for the one, whose scales are heavy, he will be in a happy life.'

- وَفِي الْحَدِيثِ : «فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ» .

- And in the hadith: 'If you kill (an animal), do good in the manner of killing.'

وَمِنَ الْأَمْثَالِ : أَحَشَفاً وَسُوءَ كِيلَةٍ؟ (الْحَشَفُ : أَرْدَأُ التَّمْرِ . يُضْرَبُ هَذَا الْمَثَلُ لِمَنْ يَجْمَعُ خَصْلَتَيْنِ مَكْرُوهَتَيْنِ . تَقْدِيرُ الْكَلَامِ : أَتَبِيعُ حَشَفاً، وَتَكِيلُ سُوءَ كِيلَةٍ؟) .

And from the proverbs: Bad dates and bad on weighing? (الْحَشَفُ : worst of the dates quality. This example is given of who combines two detested characteristics. Estimation of the speech: Do you sell worst kind of dates and you measure in a bad manner of measurement?

- وَقَالَ الشَّاعِرُ :

- And the poet said:

مَشَيْنَا - مِشْيَةَ اللَّيْثِ

We walk - The walk of the lion

غَدَا، واللَّيْثُ غَضْبَانُ

- In the morning, while the lion is angry

(اللَّيْثُ : الْأَسَدُ . ج لُيُوثٌ) .

(Al-Laithu: The lion. Plural is Luyuthun)

❋ صُغْ مَصْدَرَ الْهَيْئَةِ مِنَ الْأَفْعَالِ الْآتِيَةِ :

❋ Create the masdar of manner from the following verbs:

عَاشَ . مَاتَ . جَلَسَ . قَتَلَ .

عِيشَةٌ The way of living | مِيتَةٌ The way of dying | جِلْسَةٌ The way of sitting | قِتْلَةٌ The way of killing

❋ (لَا يُبْنَى مَصْدَرُ الْهَيْئَةِ مِنْ غَيْرِ الثُّلَاثِيِّ الْمُجَرَّدِ) .

❋ (The masdar of manner is not made from the non-thalathi pure (verbs))

١١ - ﴿أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ﴾ . (مُنْقَلَبٌ) مِثَالٌ (لِلْمَصْدَرِ الْمِيمِيِّ) وَهُوَ مَا كَانَ فِي أَوَّلِهِ مِيمٌ زَائِدَةٌ، نَحْوَ: مَضْرَبٌ، وَمَمَاتٌ، وَمَعْرِفَةٌ، وَمَقْدِرَةٌ، وَمَوْعِدٌ .

11- 'Which place of return they will be returning'. (مُنْقَلَبٌ) is an example of (The mimi masdar) and it is that at the beginning of which is an additional meem, e.g., hitting and dying, and knowledge, and power/strength and appointment.

وَمِنْ غَيْرِ الثُّلَاثِيِّ الْمُجَرَّدِ يَأْتِي عَلَى زِنَةِ اسْمِ الْمَفْعُولِ، نَحْوَ: مُنْقَلَبٌ، مُقَامٌ، مُدْخَلٌ، مُخْرَجٌ .

And for the non-talathi pure (verbs) it comes on the pattern of the passive participle, e.g.: return, location, enterance, exit.

فِي التَّنْزِيلِ : (١) ﴿وَقَالَ الَّذِينَ كَفَرُوا-هَلْ نَدُلُّكُمْ عَلَى رَجُلٍ

In the Qur'an:

1) And those who disbelieved said - should we point you to a man.

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who informs you that when you are disintegrated into total disintegration surely you will be in a new creation'.

يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ﴾[سَبَأ/ ٧] .

(٢) ﴿فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ . . . ﴾ [سَبَأ/ ١٩] .

2) 'We made (turned) them into stories and disintegrated them into total disintegration'.

١٢ ـ «اَلْمَصْدَرُ الَّذِي يُلَاقِي فِي الْاِشْتِقَاقِ: الْمَصْدَرَ الْوَاقِعَ مَفْعُولاً مُطْلَقاً» شَيْئَانِ :

11- (The verbal noun that meets with the derived form: It is the verbal noun that occurs as the absolute object) is of two things/kinds :

(أ) مَصْدَرٌ مِنْ بَابٍ مُخْتَلِفٍ ، نَحْوَ: ﴿وَتَبَتَّلْ إِلَيْهِ تَبْتِيلاً﴾ [اَلْمُزَّمِّلُ/ ٨] .

فَـ(تَبْتِيلٌ) مِنْ بَابِ «فَعَّلَ» ، نَابَ عَنْ (تَبَتُّلٌ) مِنْ بَابِ «تَفَعَّلَ» .

إِلَيْكَ مِثَالَيْنِ آخَرَيْنِ : ﴿وَلَوْ يُعَجِّلُ اللهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ أَجَلُهُمْ﴾ [يُونُسُ/ ١١] . تَبَسَّمْتُ اِبْتِسَاماً .

A) Verbal noun from different forms, e.g.: 'Devote yourself to Him with full devotion'. So (تَبْتِيلٌ) is from the form (فَعَّلَ II), it deputized (تَبَتُّلٌ) from the form (تَفَعَّلَ V). Take two other examples: 'And had Allah hurried sending the malice (punishment) towards people, as they seek good/reward, their time would have expired'. I smiled a smile.

(ب) مَصْدَرٌ مِنَ الْفِعْلِ الْمُجَرَّدِ يَنُوبُ عَنِ الْمَصْدَرِ مِنَ الْمَزِيدِ ، نَحْوَ: ﴿سُبْحَانَهُ وَتَعَالَى عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا﴾ [اَلْإِسْرَاءُ/ ٤٣] . فَـ(عُلُوٌّ) يَنُوبُ عَنْ «تَعَالٍ» .

إِلَيْكَ أَمْثِلَةً أُخْرَى : ❋ ❋

B) The verbal noun is from the pure verb and it deputizes the verbal noun from mazid/augmented, e.g.: 'Glory to Him and He is Exalted immensely above what they say.' So (عُلُوٌّ) is deputizing (تَعَالٍ).

Here are other examples for you:

أُحِبُّ اللهَ حُباً جَمّاً . اِشْتَرَيْتُ السَّاعَةَ شِرَاءً . تُوُفِّيَ فُلَانٌ وَفَاةً طَبِيعِيَّةً .

- I love Allah an intense love.
- I purchased the watch at a price.
- So and so died a natural death.

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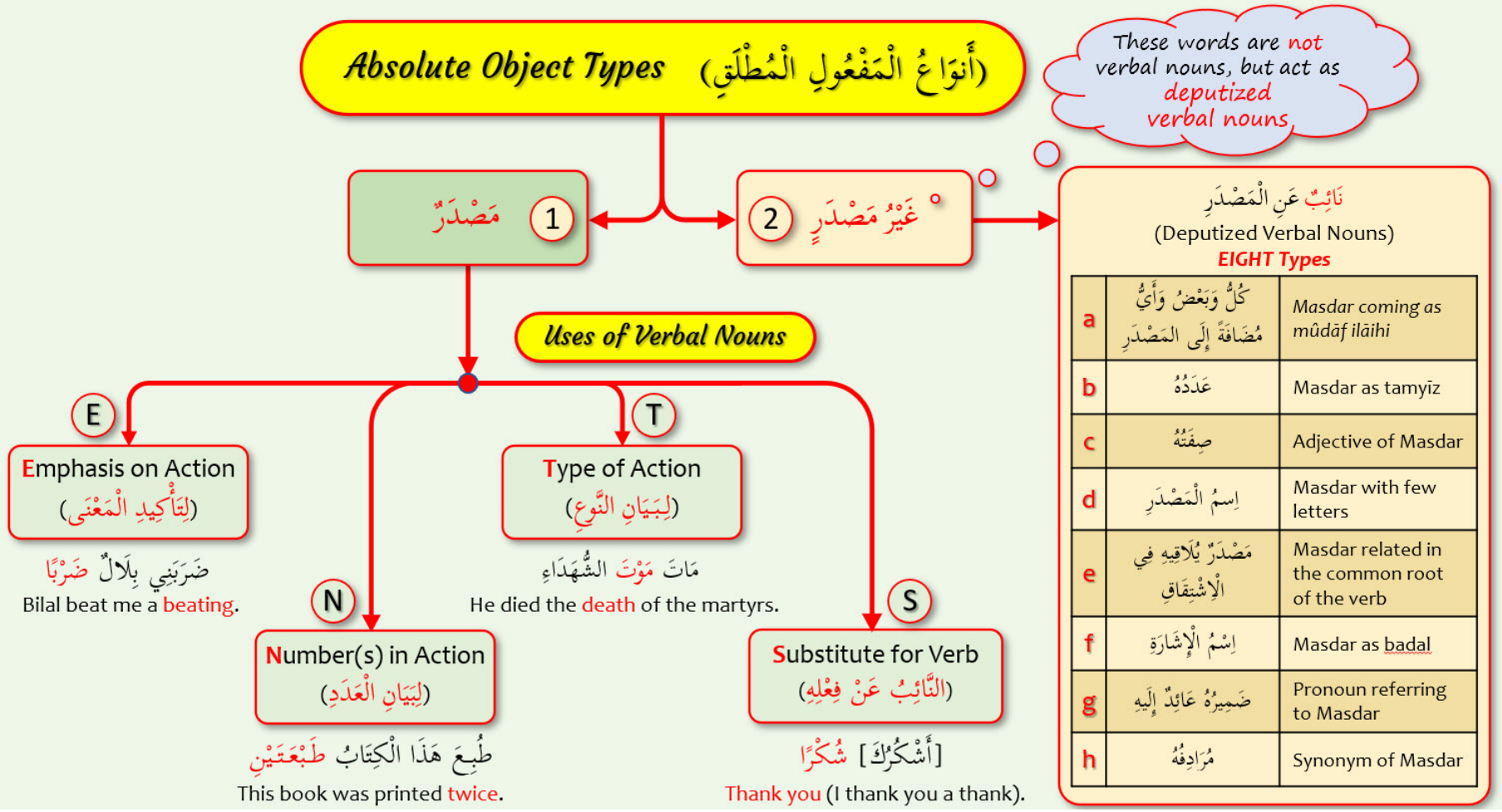

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The New Words الْكَلِمَاتُ الْجَدِيدَةُ

قَدِمَ يَقْدَمُ قُدُومًا (i-a) To arrive, to come to a place

بَارَكَ يُبَارِكُ مُبَارَكَةً (III) To bless

أَغْلَقَ يُغْلِقُ إِغْلاَقًا (IV) To close

خَفَّفَ يُخَفِّفُ تَخْفِيفًا (II) To reduce, to ease, to lighten a weight, to relieve, to soften

زَادَ يَزِيدُ زِيَادَةً (a-i) To increase, to exceed in number, to give an increase

طَفَّفَ يُطَفِّفُ تَطْفِيفًا (II) To make deficient, to be stingy or niggardly

طَفِيفٌ deficient, small, slight, trivial, insignificant, inconsiderable

قَرَأَ يَقْرَاءُ قِرَاءَةً (a-a) To read, to recite

اِهْتَمَّ يَهْتَمُّ اِهْتِمَامًا (VIII) To take notice, to pay attention, to be distressed, to worry

شَرَحَ يَشْرَحُ شَرْحًا (a-a) To expound, to explain, to make obvious, to cut into slices

أَفْرَدَ يُفْرِدُ إِفْرَادًا (IV) To render a word singular (grammar), to set aside, to segregate, to single out

مُفْرَدَاتٌ Words or terms

أَوْجَزَ يُؤْجِزُ إِيجَازًا (IV) To be concise

وَجِيزٌ short or concise

كَلَّمَ يُكَلِّمُ تَكْلِيمًا (II) To speak or talk to someone

رَتَّلَ يُرَتِّلُ تَرتِيلًا (II) To recite the Qur'an slowly, to phrase elegantly, to chant

سَلَّمَ يُسَلِّمُ تَسْلِيمًا (II) To greet, to protect from harm, to handover intact, to surrender, to submit, to resign

صَبَّ يَصُبُّ صَبًّا (a-u) To pour, to empty, to fill, to impose

شَقَّ يَشُقُّ شَقًّا (a-u) To split, to cleave, to part, to tear

سَدَّ يَسُدُّ سَدًّا (a-u) To stop, to plug, to cover, to fulfill, to satisfy

سَدِيدٌ Pertinent, relevant, correct, right

فَازَ يَفُوزُ فَوْزًا (a-u) To be successful, to be victorious

زَنَى يَزْنِي زِنًا (a-i) To commit adultery

زَانٍ (اسْمُ الْفَاعِلِ ، مؤنّثه زَانِيَةٌ) Fornicator

جَلَدَ يَجْلِدُ جَلْدًا (a-i) To whip, to lash, to flog

تَبَرَّجَ يَتَبَرَّجُ تَبَرُّجًا (V) To display, to show

جَهَلَ يَجْهَلُ جَهَالَةً (a-a) To be ignorant, not to know

جَاهِلِيَّةٌ Ignorance

لَبَّ يَلُبُّ لَبًّا (a-u) To remain, to abide, to stay

لَبَّيْكَ Here I am, at your service, I wait intent upon thy service or upon obedience to thee The verb أَلُبُّ/نَلُبُّ is omitted and لَبَّيْ, which is مثنى, is مَنْصُوبٌ because it is مَفْعُولٌ مُطْلَقٌ and its ن is dropped because it is مُضَافٌ to the ضَمِيرٌ مُخَاطِبٌ

جَلَسَ يَجْلِسُ جُلُوسًا (a-i) To sit

جِلْسَةً (مَصْدَرُ الْهَيْئَةِ) the manner of sitting

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هَيْئَةٌ Position, situation, mode, shape, appearance

أَمْلَى يُمْلِي إِمْلَاءً (IV) to dictate

نَبَّهَ يُنَبِّهُ تَنْبِيهًا (II) To call someone's attention, to point out, to warn, to caution

نَاسَبَ يُنَاسِبُ مُنَاسَبَةً (III) To correspond, befit, to harmonize, to be compatible

مُنَاسِبٌ suitable, appropriate

أَطْلَقَ يُطْلِقُ إِطْلَاقًا (IV) To disengage, to set free

مُطْلَقٌ Free, unrestricted, absolute, general

لَفْظٌ Word, أَلْفَاظٌ (جَمْعٌ)

مَهَلَ يَمْهَلُ مَهْلًا (a-a) To slow, to take one's time

آخَذَ يُؤَاخِذُ مُؤَاخَذَةً (III) To punish, censure, blame

لَاقَى يُلَاقِي مُلَاقَاةً (III) To meet, encounter, receive

اِشْتَقَّ يَشْتَقُّ اِشْتِقَاقًا (VIII) (grammar) To derive a word from another

تَبَتَّلَ يَتَبَتَّلُ تَبَتُّلًا (V) To retire from world in service of God, to be pious, to be self denying

بَتَّلَ يُبَتِّلُ تَبْتِيلًا To cut-ff, to make final, conclude

أَنْبَتَ يُنْبِتُ إِنْبَاتًا (IV) To germinate, to cause to sprout, to grow

وَرِثَ يَرِثُ وَرَاثَةً (i-i) To inherit

تُرَاثٌ Inheritance

لَمَّ يَلُمُّ لَمًّا (a-u) To gather, to collect

أَحَبَّ يُحِبُّ إِحْبَابًا (IV) to love

حُبًّا Love

جَمَّ يَجِمُّ/يَجُمُّ جَمًّا (a-i/a-u) To gather, to collect

جَمًّا Plentiful, abundant

أَعْلَنَ يُعْلِنُ إِعْلَانًا (IV) To manifest, to reveal

أَسَرَّ يُسِرُّ إِسْرَارًا (IV) To confide, speak secretly

مَجَالٌ Domain, subject, field

نَالَ يَنَالُ نَيْلًا (a-a) To attain, to achieve

تَلَا يَتْلُو تُلُوءً وتِلَاوَةً (a-u) To follow, to succeed; to read, to recite

تِلَاوَةً Reciting

خَلَدَ يَخْلُدُ خُلُودًا (a-u) To be everlasting

بَرَّ يَبَرُّ بِرًّا (a-a) To be pious or reverent, to be charitable, to be kind

مَبْرُورٌ Accepted, blessed

وَدَّعَ يُوَدِّعُ تَوْدِيعًا (II) To bid farewell

مُوَدِّعٌ (اسْمُ الْفَاعِلِ) One who sees someone off

مَالَ يَمِيلُ مَيْلَانًا (a-i) To incline, to bend, to be favourably disposed

عَامَلَ يُعامِلُ مَعَامَلَةً (III) To deal or treat someone or something in a like manner , to do like for like

شَتَّ يَشِتُّ شَتِيتًا (a-i) To be dispersed, scattered

مَرَّةٌ Time (as in the number of times), turn, once,

مَرَّتَيْنِ Twice , مَرَّاتٍ Repeatedly, several times

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تَلَقَّى يَتَلَقَّى تَلَقُّيًا (V) To receive (a letter etc)

دَلَّ يَدُلُّ دَلاَلَةً (a-u) To point out, to demonstrate

وَزَنَ يَزِنُ وَزْنًا (a-i) To weigh, to balance

مِيزَانٌ (اسْمُ الآلَةِ) Scale, مَوَازِنُ (جَمْعٌ)

عَاشَ يَعِيشُ عَيْشًا (a-i) To live, be alive, to pass, to spend

عِيشَةً (مَصْدَرُ الْهَيْئَةِ) Way or mode of living

حَشَفٌ Most inferior kind of dates

رَدُؤَ يَرْدُؤُ رَدَاءَةً (u-u) To be bad

أَرْدَأُ (اسْمُ التَّفْضِيلِ) Worst

تَمْرٌ Dates, especially dried ones

خَصْلَةٌ Attribute, nature, habit خِصَالٌ (جَمْعٌ),

كَالَ يَكِيلُ كَيْلاً (a-i) To measure

كِيلَةٌ (مَصْدَرُ الْهَيْئَةِ) Manner or mode of measuring

مَشَى يَمْشِي مَشْيًا (a-i) To walk

مِشْيَةً (مَصْدَرُ الْهَيْئَةِ) Manner of walking

لَيْثٌ Lion, لُيُوثٌ (جَمْعٌ)

قَدَرَ يَقْدِرُ قُدْرَةً (a-i) To decree, to ordain, to be in a position to do something

غَدَا يَغْدُو غُدُوًّا (a-u) To go in the early part of the morning, the time between the day break and the sunrise

زَانَ يَزِينُ زَيْنًا (a-i) To decorate, beautify

مَزَّقَ يُمَزِّقُ تَمْزِيقًا (II) To tear to pieces

حَدَّثَ يُحَدِّثُ تَحْدِيثًا (II) To report, to narrate, to talk about

حَدِيثٌ Conversation, prophetic tradition, narrative relating deeds and utterances of the Prophet and his Companions, أَحَادِيثُ (جَمْعٌ)

وَقَعَ يَقَعُ وُقُوعًا (a-a) To fall down, come to pass, be located, be situated

عَجَّلَ يُعَجِّلُ تَعْجِيلًا (II) To speed up, expedite

شَرَّ يَشُرُّ شِرَّةً (a-u) To be bad

شَرٌّ Evil

اِسْتَعْجَلَ يَسْتَعْجِلُ اِسْتِعْجَالًا (X) To be in hurry

أَجَلٌ Appointed time, time of death, آجَالٌ (جَمْعٌ)

تَعَالَى يَتَعَالَى تَعَالِيًا (VI) To ascend, rise aloft, to be high, exalted, sublime (especially of God)

عَلَا يَعْلُو عُلُوًّا (a-u) To be high

طَبِيعِيٌّ Natural, innate, inherent

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